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INTERNATIONAL BIBLE STUDY.

March 5th, 1882.—*Numbers* XXIV. 10-19.

The subject of our lesson is Balaam. He is brought before us at the moment when Balak perceives that it is impossible to get from him that malediction of Israel upon which all his hope of resisting the advance of this divinely favoured people was staked. Balaam's history and character are as marvelous as they are melancholy, and as instructive as they are wonderful. We are to dismiss the idea that Balaam was a heathen. He was a worshipper of the true God even as Job was, though not of Israel. The knowledge and service of the true God brought over from the antediluvian world by Noah and his sons, were by them transmitted to their descendents, although we find that even as early as the days of Abraham, they had become corrupted. Yet here and there, throughout the east, specially perhaps in Mesopotamia and bordering countries, individuals stood forth to witness for the true God and bear their protest against the rising tide of idolatry, polytheism, and the worship of the heavenly bodies.—Balak, king of Moab, heard of the approach of the Israelites. In common with the other princes and peoples of that region he had heard of the wonderful way in which they had been befriended by Jehovah. He knew that their reliance was on God, and that, because of this, God was wonderfully prospering them in all they undertook. He himself could not fight against God with any hope of success. The only way left to him, apart from submitting (of which he could not think,) was to obtain an influence with those same heavenly powres that had hitherto befriended them. He and his people were idolaters, but the fate of Pharaoh and his host was a warning not to trust in the deities represented by the idols. There was a man near the river Euphrates whose fame had gone far and wide, as of one who worshipped the one God and knew how to secure his interposition. If Moses by his devotion to God could induce him to bless Israel, why should not Balaam obtain by his devotion the rejection of that people? The monarch accordingly sends an embassy to this man of God to invite him to come to his aid. That the king should recognize the superiority of spiritual means over those that monarchs are accustomed to rely upon, was, so far, a recommendation of his suit. Balaam waits upon God for counsel, and receives a positive prohibition. Subsequently, another embassy from the king endeavours to overcome the unwillingness of the prophet by promising him extraordinary honours and emoluments. These offers found an unsuspected opening in the armour of this prophet of God. It was a king that was soliciting him. He loved righteousness but he loved the wages of unrighteousness. He takes the matter again to the Lord, a thing that he was altogether unjustified in doing, for he knew well enough the mind of the Lord. The Lord resented this, and seeing that he in his heart consents to go, and is only hindered by the fear of the Lord's chastisement, acquiesces in his going, assuring him however that he will control his utterances in such a way as to make it still more evident to the king that Israel is the people of his choice. To signify this matter more clearly to Balaam and to show him that it is not owing to any goodness of his that he is made to utter the prophecies which fall from his lips, God causes the dumb ass to speak in reply to Balaam's malediction of the poor animal.

"And Balak's anger was kindled against Balaam, and he smote his hands together; and Balak said unto Balaam, I called thee to curse mine enemies, and behold! thou hast altogether blessed them these three times. Therefore now flee to thy place; I thought to promote thee to great honour, but lo, the Lord (Jehovah) hath kept thee back from honour." It seems wonderful that Balak should harden his heart against the manifest presence and power of Jehovah, speaking by the reluctant lips of Balaam. But this manifestation of Jehovah was on behalf of his enemies, and in direct opposition to the will of the king. The proud man deifies his own will, and his hostility is only intensified by the demonstration of a power working against the current of his will.

"And Balaam said unto Balak, Spake I not also unto thy messengers whom thou sentest unto me, saying, If Balak would give me his house full of silver and gold I cannot go beyond the commandment of the Lord to do either good or bad of mine own mind: but what the Lord saith that will I speak." This has a noble ring about it, but like many other noble sayings of men, it points rather to his aspirations or convictions than to his practice. I cannot go beyond the commandment of the Lord. This inability may proceed from the love of God, in which case the man cannot do it because his will is opposed to it; in the case of Balaam the inability was caused by the restraining power of God.

"And now behold I go unto my people; come therefore, I will advertize thee what this people shall do to thy people in the latter days. And he took up his parable and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said." Balaam's eyes are open to see much that the fleshly eye can not see; he could see into the future; yet he could not see the narrow path of rectitude, of life, which the most illiterate man may see, if he submit to God. If our eyes are opened to see the wonderful things of the word of God relating to our salvation, it is more than if we were enabled to interpret all the prophecies. "He hath said who heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance but having his eyes open." 16. God took away the physical power of Balaam that his own power might be the more conspicous.

"I see him though he be not now, I behold him though he be not nigh. There shall come a Star out of Jacob, and a Sceptre shall arise out of Israel, and shall smite the corners of Moab and shall destroy all the children of Sheth. And Edom shall be a possession; Seir also a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city." Take this literally, it will refer to the victories of David. Spiritually, and it refers to the Messiah, and the victory obtained by his Gospel of peace over Jews and Gentiles. The Star speaks to us of heaven; the sceptre, of a kingdom; and the two combined seem to designate the kingdom of heaven against which the gates of hell shall not prevail. Happy the king of Moab if, like the Wise men of the East, he had allowed the Star to lead him to the Sceptre of the Messiah, to the word of God destined to reign over all the kings of the earth.

WEEKLY REVIEW.

—H. E. the Governor of Madras, Mr. Grant Duff, has had a treat. There was an idolatrous festival at Triplicane and a grand tamasha in honour of the idol. The idol was in a beautiful car, and the car was on a floating vessel, and at the request of His Excellency this vessel was brought near the pavilion occupied by the Governor so that he could have a good view of the dancing women dancing in front of the idol. The spectacle was no doubt a very pretty one, apart from the associations, and the Governor expressed to the temple trustees his thanks for having been permitted to *assist* (as the French say) on this interesting occasion. There are those who would have been made not a little unhappy by the thought that all this *tamasha* was in honour of a being that has no existence save in the corrupt imaginations of the people. Many of those whom the Government are educating at so great expense, have heen brought to see that idolatry is a curse to every land where it exists, and largely the cause of the degradation and incapacity of the masses of India; and are eagerly longing to see their people delivered from the bondage of priestcraft. How do they view the conduct of His Excellency?

—We learn from the *Indian Witness* that it has been decided to hold a Missionary Conference for all India in Calcutta during Christmas week of the present year, ten years having elapsed since the Conference held in Allahabad in 1872. Missionaries in the different presidencies have been request-

ed to report to the promoters of this movement their opinion as to the desirableness of such a reunion. It is only two years since the missionaries of South India had a Conference at Bangalore, and not many have had time to fully digest the two volumes of their proceedings. We were present at a meeting of missionaries in Bombay a fortnight ago, when the question of a Conference for all India in December next was considered and the majority thought it was not desirable. However, our Calcutta friends appear to have satisfied themselves that it is desirable. The *Witness* expresses the opinion that the proposed Conference will probably be the most important missionary gathering of the kind ever held in any missionary field. It is very pleasant and cheering for missionaries to come thus together and spend a few days in deliberating upon the work of missions in India. It involves a large expenditure of time and money, and the very fact of the surrender of so much time by hundreds of missionaries, suggests the doubt if their work in their respective fields is of such great urgency. There are too many influences preying upon the missionary's time and strength and reducing the amount available for direct work. Still, we can easily conceive that a missionary may be made more effective by coming thus in contact with others and hearing what they have to say, and above all, by waiting with other Christians upon the Lord in prayer, as in our Camp-meetings. As regards information respecting methods of operation, perhaps we have already more than we are utilizing, more perhaps than we can even look at. However, we are not prepared to say that the Conference in Calcutta next December may not be a grand event, replete with significance and blessed influences. We hope that it will be made largely devotional. We suggest that it would suit the convenience of missionaries from a distance if it were held a little earlier in December, than the last week.

—There is reason to believe that Guiteau really persuades himself that he was moved of God to take the life of President Garfield. To people brought up under Christian teaching, this may seem strange or incredible; yet it is not so very uncommon a phenomenon. The Mahomedan finds little difficulty in persuading himself that he is doing good service to God in taking the life of the best of Christians; we remember to have visited a Brahmin in gaol under sentence of death for the murder of a child, who was quite unconcerned as to any responsibility of his own for the murder, attributing it to the guidance of God. It only shows how frightfully men's views of the divine character are distorted through sin and selfishness. Guiteau has exhibited himself throughout his career as a supremely selfish man, demanding that everything shall be accommodated to his ideas and his will. Under the influence of this habit of mind, his conscience has become utterly degraded, and he now conceives of God as the reflection of his degraded conscience. An offence committed against himself is the greatest of all offences, and it seems to him quite right that God should go with him in his desire to be revenged upon the party who has offended him. Should he continue in this state of mind till his execution takes place, we shall have a new illustration of the utter inadequacy of human justice. For to one who reflects upon the matter it is evident that punishment does not really begin till you get the wrong-doer to condemn himself. So long as he suffers without the sense of self-condemnation, he is led to regard himself as a martyr. The party subjecting him to pain is indeed stronger than he is, but not worthier. Retribution does not really begin till the sufferer recognizes that his prosecutors are not only stronger but more righteous than he is. So far as Guiteau believes that he was impelled by divine power in what he did, his public execution will be a complete failure if regarded as an attempt to punish him. His public execution is necessary on grounds that relate to the welfare of the community. If men cannot be kept back from violence by consideration of the unrighteousness of such violence, let them be kept back by the fact that the state has power to make them suffer. But what we have been pointing out shows conclusively the need of a reconsideration of man's conduct in a world where truth is on the throne and has power to recreate the human conscience.

—We have been much grieved to hear this week of the death of a young Native Christian brother with whom it was our privilege to be associated in Christian work for some years and to whom we were greatly attached, Mr. Gideon Krishnaji, son of a Native pastor in the Church Mission. He died in his father's house at Jooneer on Friday last at 8 p. m. He had a clerkship in a Government office in Bombay, but instead of considering (as many do) that a man's obligation is confined to the hours of official duty, he would spend the early hours of the day in giving scriptural instruction in a vernacular school and when his office duties were ended, would hasten away to take part in open-air preaching. He was admirably fitted for both these departments of Christian work, and few persons could get and keep the attention of their audiences better than this young brother. A brother and sister had died of consumption and there were indications that an early removal was in reserve for him, yet so long as he had the least strength he was determined to use it for the Lord. He has left behind him a fragrant memory. His end was peace. He bade his wife, parents and sister to be of good cheer as he knew that he was accepted in the beloved, and was glad to leave this world to be with the Saviour; and exhorted them all to live for Christ and trust him fully.

—Mr. Bradlaugh, who at first would not and could not conscientiously take the oath, lately veered about and would not be hindered from taking the oath. So the other day he watched his opportunity and marching up to the table of the House of Commons took the oath before any body knew what he was about and without having it administered to him by the Speaker. He then took his seat in the house. The House, not willing to be carried by assault in a Cromwellian fashion, required him to withdraw, and have since expelled him by a large majority. There is to be a new election of a member for Northampton, and it remains to be seen if the men of that ilk will elect Mr. B. for the third time.—By the by we see it stated in an American paper that when D. M. Bennett had fulfilled his term of imprisonment for circulating obscene matter through the press, he received a letter of sympathy from Bradlaugh. It is well to note this alliance of obscenity and infidelity.

—Sir Ashley Eden seems to be a good specimen of the thorough going old-fashioned civil servant, unwilling to see any flaw in the system with which he has been so long identified. Replying to the Memorialists who drew his attention to the increase of drunkenness in the streets of Calcutta frequented by sailors, and asked that the liquor-shops might be at least partly closed on Sunday, he denied that there was any increase of drunkenness. Many of the parties who addressed him have the best opportunities of seeing what goes on in the streets in question for they some of them are labouring among the very classes referred to. However Sir Ashley brought forth statistics to prove that his view was the correct one. The number of Europeans brought up for drunkenness in 1877 was 1,043 against 445 in 1881. We should like to know however how the amount of shipping in port in the former year compares with that of 1881. We cannot doubt that the memorialists were impressed by actual proofs of the evil done by having these liquor-shops kept open on the Sunday. In Bombay it is usual for the Police to shut up all liquor-shops at the time of the Mohurram, Holi and other festivals, and we are persuaded that our friends in Calcutta are asking for a desirable reform. A Bombay contemporary comes forward with police statistics to show that there is a marked diminution in the drunkenness of this city. The figures are positive and eloquent; but in common with many others who have opportunities of forming an opinion, we believe that the fact is otherwise.

—The cold season in Bombay is the season of the highest mortality. We have had unusually cold weather of late, and the mortality has been unusually great.

—Our esteemed fellow-townsman, Mr. Jas. Morris, C.E. has been very ill with remittent fever, but we are happy to say that he is now improving and hopes are entertained of his recovery.

—A medical man thinks it his duty to vanquish the disorder he is called upon to treat, as effectively and summarily as possible, and will sometimes recommend a moderate use of stimulants as conducive to this end. But sometimes the cure is worse than the disease; for the patient passes from the moderate to the immoderate use of stimulants. Attention has been drawn to this matter and efforts have been made to find something that shall prove a thoroughly safe substitute for such stimulants. We observe that the *Lancet* and other high medical authorities speak approving of an Extract of Malt as being of this character. From a communication sent to us we extract the following:

"A good many temperance people are persuaded by their well-meaning friends to drink Beer, Ale and Stout for their medicinal benefits. They think that because Malt is nutritive and digestive Beer must be likewise. They do not consider that in the process of fermentation all the malt sugar and dextrine (the nutriment of malt) also the diastase its digestive principle are totally destroyed, the first by conversion into alcohol—the diastase by the heat employed and that consequently invalids who consume beer or ale for its medicinal effect deceive themselves.

"To prepare malt in such a shape as to be convenient, agreeable and effective, and to preserve its valuable properties unimpaired is the aim of the Kepler process. The ground malt is soaked in warm water till all its soluble

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properties are dissolved. The solution or sweet wort is strained and is then evaporated at a low temperature to avoid injury to the diastase which is destroyed at a temperature of 130° Fahr."

—We have received a letter complaining of partiality said to have been shown at the doors of the Town-Hall on occasion of the last lecture by Mr. Cook in admitting, before the time advertised for opening the doors, European ladies and gentlemen while Native ladies and gentlemen were denied admittance. If any thing of the kind occurred, it was a grievous mistake, and we would rather that partiality had been shown in admitting the Natives preferentially, as it was for them specially the Lecture was intended. We incline to think that there was a misapprehension of instructions in the matter. It is very likely susceptible of explanation and we hope that our notice may elicit this, as we are told that some Native Christians and others fell hurt by the course pursued.

—We regret that Miss Reade, so well known for her devoted labours at Punrooty in S India, has been obliged to go to Europe, having lately suffered from a very severe illness. We see it stated that her father, formerly of the Madras Civil service, will come out immediately with Mrs. Reade to carry on the mission.

—At the request of the friend who sends the following, we put it in our Weekly Review columns :

Lanoli Camp Meeting, The time for the Lanoli Camp Meeting is drawing near. This, the fifth gathering of the kind, will begin on the 5th of April. It is held during the Easter Holidays when almost every one will have a few days of vacation from work. The beautiful grove and the comparatively cool, invigorating atmosphere at the top of the Ghat, make this one of the best places in India for such a meeting.

The object of the gathering is the "*Baptism of the Holy Spirit.*" This is promised in the Word and it is certain hundreds have received the blessed experience. There is an increasing interest felt in this subject among Christians all over the world. Let Christians gather here and spend these days in prayer and praise, seeking the fulness of which the Lord has spoken. A cordial invitation is extended to all Christians of every denomination, both Europeans and Natives, to come up with us and join in this season of special worship. (Services in the vernacular will be held every day).

Come expecting God will do exceeding abundantly above all that we ask or think. Tents will be provided. Board for all who desire at Re. 1 a day.

NOTICES OF BOOKS AND REPORTS.

"Count Campello. An autobiography," giving his reasons for leaving the Papal Church. We continue our notice of this book. The Chapter of the Vatican Basilica of which Campello was made a Canon, consists of thirty canons, thirty-six beneficed chaplains, four chaplains, and twenty-six beneficed clerks. Here we have nearly a hundred ecclesiastical persons whose great business in life is indicated in this extract :

"In the Vatican temple the continuity of worship is unbroken. The canonical hours are always chanted; never fewer than two, often three, and even four masses are chanted in *terzo* with prolonged musical accompaniment; so that the service never lasts less than four or five hours a day.

In ascetic jargon this is called 'praising God,' fulfilling on earth the work of the angels! These are the ordinary daily services. What shall we say of the solemn days and the most solemn and extraordinary? In these the pomp and splendour of the rites, the richness of the vestments, the multiplicity of the ceremonies, the immense number of burning candles, the smoke of the incense, the jangling of the organs, and of the hundreds of harsh and shrill voices of tenors, basses soprano-eunuchs, are enough to drive one mad, and worse. Thus is exemplified here the religion of Christ, so beautiful and pure, so simple and sweet, all love and charity. The pride, ambition and craft of the clergy have reduced it to nothing better than a pagan worship! From all parts of the world people flock to Rome. Science and the arts have exerted themselves for centuries about this stupendous edifice; and the vain-glory of the Popes has lavished fabulous sums upon it. The temple of Jerusalem has here been emulated if not surpassed. But of what value is for that for the immaculate bride of Christ, which is naught else than the community of the faithful believing in Him, and from Him expecting eternal salvation? Does it do them any good? No. For ever and ever no. With this pile which may well be the admiration of the Universe, the Popes have petrified Christianity."

Those who have visited St. Peter's will not be unmindful of the long row of these fat Canons, muttering in concert their daily round of prayers or praises without the slightest indication of any thought regarding the meaning of the words they utter.

"That weariness, that unspeakable sadness which had troubled Campello at the outset of his canonical life, returned to assail him with even greater force. Dreading still to discover the secret cause, he felt again the imperious necessity of withdrawing himself from solitude, which always made his energies flag; and he had recourse to the plan of active occupation, which experience had taught him could best reinvigorate his intellectual, mental and moral powers."

Campello found a needy church, attended by poor people, in the district where he had carried on his night-school. It was called S. Maria in vincis. He easily obtained the appointment, and gave himself to the work of preaching the Gospel, as he understood it, to this flock.

It was the summoning of the council to vote on the infallibility of the Pope that first gave the real shock to Campello's mind and made him doubt whether the system with which he was connected was the veritable church of Christ. Mrs. Partington's attempt to sweep back the rising tide of the Atlantic with the broom which had hitherto rendered her good service in expelling the dust from her cottage, is an apt type of the imbecility which thus sought to arrest the course of free enquiry in Europe. Not that the doctrine of the Pope's infallibility was at all alien to the spirit of the Romish priestcraft, for as regards the salvation of men every priest claims to be the infallible arbiter. But most of those who were connected with the Romish priesthood had grown up under the influence of the system and the force of hereditary custom blinded them to the real nature of Popish pretensions until the Papal Bull inviting the Bishops to consider if he should not be pronounced infallible brought prominently forward the monstrous character of those pretensions. And it was Pius ix who asked to be thus recognized! The man who had first launched the Italians upon a constitutional course, then resisted them and fled from Rome, was brought back by French and Austrian bayonets, and had issued syllabus after syllabus to stop men from enquiring and thinking. Archbishop Passavalli, Vicar of the Vatican chapter, was selected by the Pope to deliver the opening address of the Council, and received an intimation from the Pope that he should bring out clearly the necessity of proclaiming the Papal infallibility. This he did not do, and consequently brought upon himself the displeasure of the Pope, and had to resign—as usual 'spontaneously'—the vicariate of the Chapter. When the disenchantment began, Campello gives us this account of his tastes :

He never desired the favour and patronage of great ecclesiastical dignities; and no cardinal or prelate can deny this. Nothing was dear to him but the friendship of those few learned, pious priests who, neglected by theocratic pride, and despised like mangy sheep, lead solitary lives, surrounded only by an elect army of true believers, their cherished books. And thank God: the number of these noble souls is not small in Italy, and not a few are to be found in Rome itself; a force latent indeed, but which nevertheless checks the arrogance of the perfidious, and is a gentle dew, vivifying these sincere and true virtues which flourish and are admired in so many persons of good faith and strong feelings. Resignation to the divine will is the chief of their excellent virtues; a heroic virtue which keeps them constantly in expectation of better times. They trust in a salutary reformation, a legal conciliation, to be effected by the authority constituted by God in His Church, i.e. the Papacy.—Long experience had placed these good men in possession of truths which the many turn their backs upon; but owing to their age, their energy not being equal to arduous enterprises, one often hears them repeat the sad refrain, would I were twenty years younger!

This is a very interesting and suggestive statement. What we here read about these hermits, these men of meditation, in the church of Rome and yet hardly of it, longing for some John the Baptist to arise and bring about a reformation in the Church, suggests the enquiry, May we really hope to see the Church of Rome recovered from its most serious corruptions through the efforts of some who belong to her own communion? We fear that there is little hope of this. As a matter of fact, when Campello made bold to speak to them about the necessity of giving expression to their convictions in some specific combination, some course that would imperil their much loved peace and tranquillity, they gave him plainly to understand that he could not count upon them. The principle of universal obedience to their earthly and visible head, makes every sincere Catholic start at the suggestion of any independent course as though high treason against heaven itself were in the proposition. The master-sin of Rome is its master-strength; the principle of blind unquestioning obedience, the deep-lying persuasion that the will of the Superior is the will of God. The boasted unity of Rome is just the outscome of this universal principle. Count Campello or rather Father Campello was slowly and most reluctantly brought to see that his hopes of the Church's reformation were delusive and that he must choose between obeying this fallen church and obeying God.

My doubts had now become a certainty. The Catholic, Apostolic, Roman Church, long regarded by me as by so many others, with unquestioning faith as the immaculate Bride of Christ, was instead of that the most monstrous counterfeit of Christianity. And this

counterfeit, imposing itself on the universal conscience, does all it can to create obstructions every where, and to repress all religious and civil development.—Could I continue to revere an institution in which the element of the divine Life has so died down that it is much if a faint spark can still be found? Could I ever again venerate a counterfeit image of Christianity, splendid for its profane pomp, but which, like a rich mausoleum, conceals only a corrupt and putrid corpse?

It was, as we have intimated, through the intrigues and underhand manouvering and machinery by which the dogma of the infallibility was carried in the council that the eyes of Campello were opened to the falsity of the pretensions of Rome. He became in sentiment an Old Catholic. He and his hermit friends thought that although the Old Catholic Church might fail in Germany and France, it might make its way in Italy. But when he found that his friends were still trusting in the Pope to be the means of bringing Old Catholicism into the Church, he said to them, Well, let us make that Pope who is so necessary to you! By divine right the election of the Pope belonged to the clergy and the people for twelve centuries. Let us vindicate our rights; at the first vacancy let us insist on exercising the right of Papal election. Campello had the scheme drawn out in black and white and printed. Persons of high position joined the society, and meetings were held. But difficulties began to arise; and finally the scheme was made public by one of the newspapers, and ridicule poured upon it. Then the Pope excommunicated all the members of the Society. It appeared to him a most perilous thing that the election of the Pope should be left to the church, priests and people, instead of the body of his own creation, the Cardinalate. As the members of the Society were not known, the excommunication had no other effect than to terminate the existence of the Society. When Leo xiii came on the scene the hopes of reform were renewed, but before long dispelled. Leo sought to discover the parties who had taken part in the Society for changing the election of the papacy. Eleven heads of accusation were drawn up against Campello and he was called upon to answer them. We can easily imagine what would have been the result of this matter in the palmy days of the Inquisition. It was found expedient, under the present regime to hush up the matter. Campello confirms the account of the tumult of July 13th (when the transference of the late Pope's remains took place at night,) which has already appeared in our columns.

We hope that one effect of the publication of this autobiography will be to intensify the spirit of prayer among true Christians that the men belonging to the Church of Rome who have received a measure of light may be enabled to obey it and come out from a Church that favours darkness rather than light.

"The Inquiries of Ramchundra, or Dialogues with a Hindu Theist on the Christian Religion," by an Indian Bishop. 145 pp. 8vo. Calcutta, Oxford Mission Press. The thirteen dialogues contained in this volume must be taken—we are told in the preface—"as the substance of repeated interviews which were held between the Bishop of . . . . and him of whom Ramchundra is here the representative." We do not know who the bishop is, but think likely it is the Bishop of Lahore. We have read this book with a good deal of interest and think it fitted to be useful to many who, like Ramchundra, have been educated into skepticism and left there. Many of the objections against Christianity current in that class, are here taken up and not merely refuted but the positive truth of Christianity is forcibly and happily presented. The Bishop is one who evidently takes a deep interest in the people of this country. He listens respectfully and without impatience to the arguments of his visitor, and his replies are couched in a spirit of courtesy. The objections to Christianity are not understated, but pressed vigorously and astutely. The exclusiveness of Christianity; punishment by fire in the world to come; divine implicability; miracles; sacrifices; atonement; mediation; incarnation; trinity; are debated. If we venture to express disagreement with the author on one point in the 8th dialogue, it will not be considered as discrediting the general excellence of this work. The author says:

In the case of our Redeemer, we hold that the violated law of God has received reparation for its forfeited allegiance by means of a true and proper *human righteousness*; not offered by a private individual who was bound to discharge it on his own account, but by One who, as our representative Head, has so gained victory over sin, and the curse of sin, that henceforth *Manhood* in his person can be rightfully regarded by God with absolute complacence and satisfaction. In this way we believe that the infinite merits of Christ's *Manhood* justify the Holiness of God for his Son's sake, in making a temporary suspension of the penalties of law, under a dispensation of profferred grace and mercy."

"One who has appeared in your own mortal nature has justified *Manhood* in his own person by obeying the law, and triumphing over death. That Redeemer has risen from the dead as an almighty conqueror over evil, and has entered into heaven with a sanctified and glorified *humanity, whose merits* have now power to constitute him your friend and Intercessor."

Christ is represented as saying to the sinner:

"My righteous Manhood is now all lovely and loved before your Creator. I hold within my own Manhood immortal and everlasting life. And that Life is for you."

We do not know that our readers will take exception to any thing in these passages. We have underlined certain expressions which seem to us to teach that our salvation is dne to the righteousness of Christ's humanity. Our own idea of the matter is that it is the righteousness of God in Christ that saves. Adam failed to abide in God and in departing from him forfeited for himself and his posterity the righteousness of God. Christ abode in God and God in him. Jesus says, "I can of mine own self do nothing." "Why callest thou me good? There is none good but God." "He that hath seen me hath seen the Father." "The words that I speak I speak not of myself; the Father that dwelleth in me he doeth the works." Christ's perfected humanity would have simply secured his own standing, but would not have rescued others. Mention is made in the extracts of the infinite merits of Christ's Manhood. But infinite merits cannot attach to mere humanity even the humanity of Christ. Salvation comes to us through the man Christ Jesus; we read in Romans v. 15. "If through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." The grace of God and the gift by grace could not have reached us if it had not been for the perfect obedience of Christ; still it is the grace of God, or, as Paul so often expresses it, the righteousness of God which is by faith of Jesus Christ." We are taught that we are unprofitable servants even when we have done all things commanded us. We are to be made like unto the Lord Jesus, and our manhood is to be as his manhood; but surely there will no infinite merits attach to our manhood.

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SATURDAY, FEBRUARY 25, 1882.

THE HEART AND THE PURSE.

God only wants the heart. Many so understand this as if it meant that God did not require any of our money or other possessions. But the reason why God says, 'give me thy heart,' is because every thing else goes with the heart. By the heart is meant our affections; we are to love God supremely. But if we thus love him is there any thing we will not gladly consider his or use for him? God tests our love by the readiness with which we surrender whatever we have for the exhibition of that love. It is easy to say that God is omnipotent and wants nothing that we can give. But God has many poor children in this world whom you may succour. If God in omnipotent, can he not supply their needs? Well, he has made arrangements for doing this by constituting you his steward and giving you the opportunity of showing your love to Him whom you see not, by helping your brother whom you can see. God might have sustained his servant Elijah without human agency, but he sent him to the door of the widow of Sarepta that she might have an opportunity of showing her piety by helping the wanderer. Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me, says Christ. The rich man who laid aside his goods for his own future use instead of using them for the relief of the indigent, was pronounced a fool by the Wisdom of God They who profess to be the followers of the Lord Jesus are tested every day and all the day long, in every new scene, every new society into which they are brought. Supreme love to God constantly reigning in us must have a constant exhibition; therefore God places us where our love has admirable opportunities of expressing itself. It is a mistake to suppose that we shall have better opportunities of showing our love to Christ in heaven than we have here. This world is wonderfully suited for the manifestation of love, because of the need, the sin, the misery, the darkness found every where. We often think that they who have fled eagerly away from earth to heaven, will no sooner find themselves there than they will perceive that they have left them behind magnificent opportunities of declaring their love to Christ, and are almost ready to ask furlough to earth again. Lovest thou me? said Jesus to Peter. Peter had concluded that inasmuch as Christ was no longer with them in the flesh, there

was no more opportuity of serving him, and that he and his companions might as well return to their old trade of fishing. Our Lord reminds him of the many weak in faith all over the district, who had heard of his crucifixion and needed to hear of his resurrection. Feed my sheep; feed my lambs. If you cannot come directly to the help of those who need to be ministered to, you may at least come to the help of those who are ministering to them. The poor woman who had but two farthings was not without the means of giving expression to her love of God. There can be no greater mockery than to talk of God's having the heart when we spend every thing for ourselves and our friends and relatives and withhold from God what he asks. Out of the abundance of the heart the mouth speaketh and the hand bestoweth. Love reigning in the heart teaches us to value any thing specially as it enables us to give expression to that love. Do we find chief pleasure in using our money for the supply of our own supposed requirements? That shows plainly that we chiefly love ourselves. Do we find chief pleasure in using it so as to give pleasure to some near relative? that shows that we are chiefly devoted to that relative. Do we find our chief pleasure in using it for the advancement of Christ's cause, the succour of his needy children? that shows that Christ is the chief object of our love. But money is only one of our possessions. How is it with our time? our abilites? our influence? As we have said, the Christian is being tested at every moment and notes are being taken of the way in which he stands these tests.

FRIENDLY WORDS TO EDUCATED NATIVES.

"*He saved others, himself he cannot save.*"

Would you not think it extraordinary if while Jesus of Nazareth is actually undergoing this ignominious punishment and dying on the cross at the instance of the Jewish authorities and by the command of the Roman Governor, and while the meanest or the bitterest of all who look upon him are emboldened to mock him and taunt him, he should actually be the Saviour of a dying malefactor? Save thyself and us, said to him one of those who were crucified with him; but he said it deridiugly; meaning, If thou hast any of thy former power, release thyself and us from the crosses on which we are suffering. But the other malefactor reproved his companion and acknowledged that they two were suffering the just recompense of their deeds, but affirmed that Jesus was innocent. This poor man hearing Christ pray for his enemies, and noting the serenity and victorious patience with which he met every thing that came to him, was profoundly convinced that he must indeed be what he claimed to be, the Messiah, and said unto him, "Lord, remember me when thou comest into thy kingdom." His faith rose superior to all the humiliations of the hour, and though he could not perhaps say why this innocent person so meekly gave himself to this cruel death, he yet felt in his own heart that this Crucified One was really mightier than all who were heaping their insults upon him. He believed that this was he of whom David spoke in the second Psalm: "Kings and rulers set themselves against the Lord and against his Anointed, (the Messiah,) saying, Let us break their bonds asunder. But the Lord said, 'Thou art my Son, my King upon the holy hill of Zion.'" He judged not according to the appearance. Faith enabled him to see that there might be a manifestation of God in meekness and lowliness and sacrifice, as well as in mere power. Jesus said unto him, This day thou shalt be with me in paradise. Here the crucified and taunted Jesus expresses a conviction not merely that he would himself be that day in the paradise of God, but that he would save and take with him to glory this poor penitent malefactor. Thus, we find him engaged in saving others up to the closing moments of his life. But some reader will say that to utter the words is easy, but what proof is there that the words had any potency? Well, if you consider it carefully, the probabilities are altogether in favour of the assumption that he spoke what was true. He had been for years holding intercourse with men, and not one of them had been able to bring home to him any instance of a deviation from the truth. He once said to a man who had a withered arm, Stretch forth thy hand, and he immediately stretched it forth. On one occasion he spoke to the winds and the waves when a tempest was raging, and immediately there was a great calm. He told some unsuccessful fishermen to cast on the right hand of the vessel, and a great multitude of fish were enclosed. He told ten lepers to go and show themselves as cleansed to the priest, and while they were on their way they were restored perfectly. On one occasion he said to a paralytic, Son, thy sins be forgiven thee; and when some expressed a doubt of the validity of such words, he added, Take up thy bed and walk; and the man was at once healed, took up his bed and walked. A nobleman whose son was ill, songht the aid of Jesus and received an assurance that his son was restored. When the nobleman reached his house the day after, he found that restoration had taken place just at the moment when Christ had said it. Only three days before his crucifixion, his word had caused a fig-tree to wither away. Is it reasonable to suppose that one whose word had always made its way to accomplishment even through the most astounding difficulties, would now utter a word for which there was no fulfilment? All things considered, the probablities are immensely in favour of the truth of this word spoken on the cross.

A little time before his death this Jesus had been notified by one of his disciples that some Greeks had expressed a desire to see him. He saw fit to regard this as an indication that the time had come when he must lay down his life in order that distant nations like the Greeks should have the opportunity of hearing of the divine method of salvation. So he said to his disciples, "The hour is come that the Son of man should be glorified. Except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit." A little after he said: "Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name. I, if I be lifted up shall draw all men unto me." John xii. 20-32. He all along knew perfectly well just where the path he was treading would bring him out. In his public discourses Jesus had spoken of himself as the good Shepherd giving his life for the sheep.

He saved not himself; having the power to do so, he did it not. He reproved his disciples for using the sword when the men came to take him, and healed the man whose ear had been cut off by Peter. How then, he said, shall the Scriptures be fulfilled? The Scriptures required that the Saviour of men should consent to lose his own life. He could not save himself without contravening the Scriptures. We must now consider why the Scriptures condition the salvation of man upon the self-sacrifice of the saviour. Why could he not save men from their sins as he saved them from their physical diseases? Well, this we now hope to show.

STREET PREACHING TO SUIT THE TIMES.

(*Communicated.*)

The Times of London has given a broad hint upon the delicate subject of street preaching. Its article is reprinted in India, partly because *The Times* is great in name, and perhaps in part because its views may represent the feelings of some in this land. The topic of the article is "The Salvation Army." The recent mobs of the roughs against the revivalists paved the way for the comments. Both sides *seem* to be handled quite fairly. We are told that "The Salvation Army with its antics is a reaction on a small scale, as was Methodism on a great scale, against the complacent belief of an age or people in its own prosperity and excellence. It is a reaction, as was Methodism, against the assumption that individual effort is no longer needed for religious enlightenment." As for "the miserable creatures, haunters of public houses and loiterers at street-corners," who pelt and pound the religious processions, it says. "Exemplary punishment should be inflicted upon them whenever caught red-handed in their outrages. Magistrates have been too lenient in their dealings with criminals of this stamp." And then *The Times* quietly glides on to the conclusion that the open-air demonstrations of the Salvation Army should be stopped because they disturb quiet people. They "should be warned that they will be punished as disturbers of the peace if they trespass beyond" their meeting-houses.

Passing over the fair and unfair criticisms upon these exercises, the last item is worthy of special notice. At first view it appears as though only the processions or "marches" of the Army were aimed at. But isthere not a target beyond that, which draws the fire of a portion of the people and the press? *The Times* admits that the envy stimulated by "martial accoutrements and magnificent titles," "cannot be the sole reason for the indignation they awaken among men who watch cavalcades of Odd Fellows and Foresters clad in all their bravery with benevolent admiration."

No, the processions may be a plausible pretext as was the "crowd" in the streets of Bangalore and the "discussions" in the gardens of Calcutta. But a better reason for all the trouble is to be found in the *matter* of the street-preaching accompanying these evangelistic operations. There is a kind of preaching which does not cause much opposition. The street preaching of Christ and Paul excited mobs. Peter and John had no

uniformed processions, yet they were "disturbers of the peace," so the rulers "commanded them not to speak at all nor teach in the name of Jesus." George Fox and his bands of Friends suffered ten times as much as the modern street-preachers in England. The quiet but awfully thorough preaching of Whitfield, Wesley and their co-laborers brought down upon them the most severe persecutions.

From much personal observation among the Salvationists, having attended scores of their meetings in different places, the writer is qualified to state that the "martial accoutrements" have been largely exaggerated. But it is not to explain and excuse revivalists in England that this is written. The point in question is the *police suppression* advocated. And it is that view which makes the subject interesting to India. To those who have been accustomed to state supervision of religion, it doubtless appears quite as consistent for the crown to appoint street-preachers as bishops; and to regulate the open-air services the same as the altars and vestments indoors. Indeed it does seem reasonable. But this supervision should then be limited to the societies supported by the State.

Following this, the question arises,—What preaching will suit *the times*? Not simply the *Times* of London, but the word which it represents. Why not preach philosophy? This is a thoughtful age. Let us give volumes of learned explanations. Then let us make it practical by suggesting morality, reformation and general benevolence. The heathen of England, India and elsewhere will not care to oppose such evidently good things as these. But to preach the doctrine of the blood of Jesus in its fullest measure is disagreeable to many. To declare that all are vile sinners by nature and habit, and on the quick march to eternal ruin, that no reformation or sacraments can save but only a deep repentance for sin and simple faith in a crucified Nazarene, and that this naked faith can lead to purity of heart and continual victory over sin and sinning, all this looks like foolishness to the wisdom of the world. And when to this is added the personal testimony of many, who are well known to the hearers, that they have actually been thus saved and are so kept from outward and inward sin, there is something which causes them to be "cut to the heart."

REMINISCENCES. CL.

DIARY, kept in Bombay in 1848.

March 5. The Natives set their wits to work, when Europeans arrive, to determine their relative rank. For they have no notion that there is any such thing as equality among us, but imagine that there is a regular gradation just as there is among them. And not without reason, for there is much among Europeans here to encourage such a notion. Mr. F. told me that on their recent tour it was a matter of some consequence who had the best horse; for the other one was sure to be set down as *chota sahib* (subordinate) and receive not the slightest attention. Now it has struck my mind that I ought to aim always to be thought *chota saheb*; in no other way can I fulfil the repeated injunction of Christ to humble myself, to be last of all and servant of all, and to be as the Master.

Returning from the monthly prayer-meeting the other evening, saw in front of some houses about a hundred persons sitting on the ground in two long rows facing each other, busily engaged in eating from leaf-plates. Up and down the intermediate space sundry persons were moving among the dishes and waiting upon the guests. As we approached to ask what it meant, one or two came near to beseech us not to touch any thing, otherwise it would become defiled, and the repast be spoiled. It was a marriage occasion. Returning the next night from the Rev. Mr. F.'s, where we had been to dine, (a very different entertainment), saw a number of men dressed as the heathen and dancing to the sound of music and singing. These were Portuguese Catholics, celebrating the Carnival. Some of them were dressed as women. I was glad to learn that the Natives distinguished Catholics by a different name, calling them *Christao* and not *Christi*.—Saccaram was telling me of his going without food to avoid defilement; I said to him, Jesus Christ did not do so; he ate with publicans and sinners. 'Yes, but he was the Son of God and could do as he pleased without being defiled.'—'He was also Son of man, and is given to us for an example; as he lived, so we are to live.'—'But we cannot live as he did. We are sinners, and cannot do miracles as he did.'—'His miracles were wrought to show that he was Son of God; and we are of course under no necessity of imitating him in this. And in regard to our inability to live holily, the Holy Spirit is offered for this very reason, so that our inability is no excuse.'—'But if the Holy Ghost is given to a man, that man can never sin again; but is this the case?'—'The Holy Spirit does not take away the power of sinning; so far as we yield to him we are holy.' This man appears a great deal more argumentative than the other Shastri. He is more tenacious of his religious tenets. In rather advanced in life, as he has been a pundit upwards of 20 years; is grave of aspect and demeanour, wears spectacles, snuffs incessantly, and is fond of reciting from the Sanscrit. He objected to the Christian religion that it alone excluded all others. Affirmed that we all worshipped the same God. Challenged me to prove my assertion that there was but one way of salvation. 'The proof is to be found in the fact that we are all in the same place, are all sinners, and God has an unchangeable character, and we can only be saved by becoming like him. If Christians are saved, others are not, for others have not the same God. There is a perfect hostility between such beings as you worship and our God. If you say you believe in our God, I reply the God whom you worship encourages you in idolatry, but our God affirms that he will consign all idolaters to hell.' He was telling of a man who, being in calamitous circumstances, was asked what he would do? and answered, I will trust in that Being who sustained me when I was in my mother's womb. I observed that to trust in God we must know God. He replied, 'Know God! How can a man know God? How can such a worm know Him that is Supreme? He is without beginning and without end; he is like the sea.'—'If we cannot know the sea perfectly, we can at least know its laws. Suppose a man should affirm that there are in the sea deep cavities, and great mountains of water; would you not say, This man does not know the sea? Suppose we should go to the harbour and there see a man building a boat, leaving several large holes in the bottom of it, and he would tell us that he meant to take a sea voyage in the boat, having faith in the sea that it would not come in through the holes. Would not this be very foolish? He ought to know the sea. And so we ought to know the character of God.' One of the brethren was remarking the other evening about the difficulty of knowing how to treat converts,—upon what footing to associate with them &c. For if we receive them into our intimacy, and treat them as we treat one another, it is scarcely possible for them to avoid being puffed up with pride, the elevation is so great. They become the confidential friends and equals of those whom their fellow-countrymen look up to and wait upon. And I see that as things are there must be considerable embarrassment in this particular. There is a way by which it could be obviated and only one, I think,—namely, by missionaries ceasing to occupy in worldly respects a superior position to the Natives.

In the mission library Homunculus found a volume of Irving's Orations, and was much impressed by a sermon in this volume preached brfore the London Missionary Society at one of their anniversaries, in which he sought to show that missionaries should be strictly guided by the rules laid down by Christ in sending forth the twelve and the seventy. Some passages that particularly impressed the reader are extracted into the Diary, and it may be seen from these how the current of H.'s thought was drifting.

"It was a spiritual work they had to do, therefore Christ spiritualized the men who were to do it. It was faith they had to plant, therefore he made his missionaries men of faith, that they might plant faith and faith alone; they had to deliver the nations from the idolatry of the Gold, the Silver, therefore he took care his messengers should have none; they had to deliver them from the idolatry of Wisdom, therefore he took care they should be foolish; they had to deliver the world from the idolatry of Power and Might, therefore he took care they should be weak; they had to deliver the world from the idolatry of Fame and Reputation, therefore he took care that they should be despised; they had to deliver the world from the idolatry of Things that Are, therefore he took care they should be as things that are not, making them in all respects Types and Representatives of the Ritual they were to establish, models of the doctrine which they went forth to preach."

"Though a missionary should go forth in the first instance stocked like a trader, fitted out like a discoverer, accredited like a royal envoy, and three times armed with prudence like a hostile spy, when he cometh into close communication with the Spirit of God and the spirit of the people, in order to be the mediator between these natural enemies, he will, if his mind be open to light, be taught the utter helplessness of all these helps, the utter uselessness of all these useless things, to that work in which he that embarked; that though they may commend him to the proud and worldly part of the people, and give him a place in their regards as a man of some consequence and reputation, they are so far from bringing him into contact with their spiritual feelings, which alone he careth for or ought to care for, that they set him more remote from them and induce a mistake with respect to his unearthly purpose which it will require him much time and labour to correct, and if he be a true man a change will speedily pass over his outward state."

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR BROTHER,—While on the wing I pause to drop you a few lines. It is nearly three years since the first letter I sent you concerning what has since developed into the Telugu Mission with its "Christian Orphanage" for native orphans and the "Christian Home" for East Indian orphans. We are now well located in the Gelgundel District of Nizam's Dominions. We have a large unoccupied field of pure Telugus sprinkled here and there with a few Mahometans.

Through your valuable paper we published many letters of testimony and we are glad to

acknowledge the receipt of hundreds of rupees from your readers. Latterly we had few opportunities to write to your paper. However our friends have not all have been left without knowledge of us. Our *first* and *second* "*Reports*" have reached every known contributor to our work, while my monthly letters in the "India Methodist Watchman" have reached many. Appreciative letters leave us no room to doubt that our testimony has been blessed to many, and many a thank offering has come from readers of the "Watchman" letters. We publish D. V. our *Third* "Report" not many days hence. The last year of our work has been far the best, financially, spiritually and physically of our work. In it we have received nearly Rs. 5,000 the grateful free-will offerings of many friends of Jesus. We have 60 native orphans and 10 East Indian (2 of these latter I am just now taking from Bangalore). The spiritual part of our work has been the most encouraging of all our labor. This may not be a common experience. But it is the boon with which God has blessed us. Of our native orphans 40 give every evidence of being God's children. Of the East Indian orphans, one only shows signs of grace received. We have reason to believe she has lately been converted to God.

We have made ourselves at home in the Telugu, and so soon as we can get more helpers we shall open up Zenana and itinerant work in the villages about us.

Physically our health is improved if anything. We have a healthy location. We think we are permanently located at last. We hope the day will soon come when all restrictions will be removed and the Nizam's Dominions be as free to the missionary as any other part of India. At present however the missionary is practically embargoed in the Dominions outside of the limits of British law at Hyderabad. The Lord hath helped us in this matter wonderfully, and we are thankful for it.

Our experience in the matter of getting more helpers is a sad comment on the willingness of young men and women in India to work for Jesus. We have no want of money, but our overworked hands find no oppertunity to enter the open doors to extended labor among the heathen about us, because we have not helpers to man the orphan work behind us. We have been told to offer a salary and we would get help. We shall however patiently wait on God for help that is led to do what we have done, i. e. give themselves body and soul to his service and trust him as we do for every needed thing.

We have nothing to give but our lives, and my wife, Sister O'Leory and my self having given ourselves to God for service all our days in India. We are trusting God for ability to "do good" of a telling kind in India. We delight to bear our testimony to the excellency of working for God and trusting him for all things day by day. To be thus dependent on God alone for our very daily bread saves us from many a blunder. Our cares and anxieties we are sure are less than those of average missionaries who draw their regular ample stipends. We are aware that the opinion is abroad that we live almost at starvation's door. We certainly are willing to so live if God so wills. But thus far we believe that we have lived as well, barring the one item of house accommodation as the majority of our brethren in South India Conference which is every whit as well as falls to the lot of hundreds of Methodist preachers in every generation. An apostolic line of life is not devoid of some privations. We have certainly had few privations and all have been for our good.

We cannot write our many friends personally. But readers of the "India Methodist Watchman" for the small sum of Rs. 2, per year, may read our monthly letters and keep pretty well up with us in all our work. The "Watchman" will also contain a monthly letter of interest concerning the Colar Mission to which Bro. Jacobs was appointed at the Bangalore Conference. We are just now on our way home. Our plans cover about nine months of the hardest work we have ever done before our next Conference—when we hope for and expect reinforcements. Our friends will continue to pray for us. The Editor of the Guardian and the manager of the I. M. Watchman, (W. Lane, Moos Buildings, Bombay) are reliable friends of our cause in Bombay.

C. B. WARD.

Raichore, Feby. 16/82.

MY DEAR SIR,—I, too, like your correspondent "B. S. B." in your issue of Feb. 4th, have been deceived by the above firm, Lewis & Co.

In consequence of their advertisement in the Guardian, I sent them, last September, an order for goods, with P. O. O. for Rs. 35, on a/c. The P. O. O. was duly acknowledged. The goods I have never received. The only letter I have had from them was an incredible excuse for delay in sending me the goods. I have since written to them frequently, asking them to execute the order or return my money; but hitherto I have received no answer. My last letter was registered for acknowledgment. No reply has come, but the acknowledgment is signed by "A. C. Day, A & E Lewis & Co.," and is dated 17—1—1882. I am four hundred miles away from Calcutta. Were it not for the inconvenience and expense I would prosecute; but in any case it is my duty to expose a dishonourable firm.

I enclose my card, and remain.

Yours faithfully,

H. W. B.

Feb. 13th 1882.

DEAR BRO:—The Native Methodist Episcopal Church at Kamptee is in a very wretched condition and requires immediate repairs. Abont 70 Rs. will, I think, be sufficient for the purpose. A little over 1/3 of this amount, I nave managed to obtain thro' a subscription paper. The balance is urgently needed. I hope some of your kind readers will help with this amount.

Yours in a risen Saviour,

T. E. F. MORTON.

Pastor M. E. Church, Kamptee & Nagpur.

20th Feby. 1882.

NOTICE.

BAPTIST CHURCH (Bellasis Road, Byculla).—The Rev. A. Dillon from Poona will (D. V.) preach to-morrow at 11 A.M. and 6 P.M.

UNION PRAYER MEETING in the Hall of the Bombay Y. M. C. A., Apollo Bunder, at 8-30 P.M. (Local Time) on Sunday the 26th instant. The meeting is free to the public generally. The ministers of the various churches are asked to kindly announce the meeting to their congregations.

LECTURE.—The Rev. Richard Stothert M.A. will (D.V.) deliver a Lecture in the Hall of the Free G. A. Institution, Khetwadi, on Sunday the 26th inst., at 6 o'clock P.M. *Subject*—The Comparison of Religions. All are cordially invited.

M. E. APPOINTMENTS for to-morrow; Grant Road, 11 a. m. Gladwin; 6 p. m. Northrop—Dean Lane, Fort; 11 a. m. Bowen; 6 p. m. Gilruth;—Mazagon, 11 a. m. Gilruth; 6 p. m. Stephens.

RECEIVED for the House of Hope from E. H. E. Rs. 15; J. S. 10; Mrs. P. 5; Mrs. S. P. 10; A. friend through G. B. 10. E. H. 50,

BOMBAY TEMPERANCE LEAGUE.—A meeting will (D. V.) be held under the auspices of the League on Monday (*not Tuesday* as formerly expected) the 27th instant at 5-30 P.M. in the Framji Cowasji Institute when the Rev. J. Gelson Gregson will deliver an address especially to English speaking natives.

Sir Jamsetji Jijibhai Bart. has kindly consented to preside.

A SOCIAL MEETING of the League will (D.V.) be held on Wednesday (March 1st) in the Town Hall. Tea on the table at 7 30 P.M.

The Rev. J. Gelson Gregson will address the meeting.

Ticket price 8 annas to be had from the Secretaries, &c., and at the doors.

BOMBAY MISSIONARY CONFERENCE.—The usual monthly prayer meeting will (D. V.) be held in the American Mission Chapel, Bhendi Bazaar, on Tuesday evening next the 28th instant at 8 o'clock.

Epitome of News.

SATURDAY, FEBRUARY 18.

—*Times of India*: It has been a great point in dispute in the question of covering in the Malabar Hill Reservoir as to whether the vultures from the Towers of Silence ever drop any fragments of the corpses exposed there. We are informed by Mr. Bromley that on Wednesday morning last the hand and fore-arm of a child was dropped in his garden, hard by the Towers of Silence. This accident will be useful alike to those who advocate the covering in of the Reservoir and the removal of the Towers of Silence. Perhaps it would be well if the facts of the discovery were formally investigated by the police and properly put on record.

—According to intelligence received in Paris from Algiers, the following is how the French missionaries met with their death. It appears that they arrived safely at Ghadames, where, having been warned that the Touareks occupied the surrounding country in considerable force, and that some had been seen in the immediate vicinity of Ghadames, the Fathers were about to abandon their enterprise, when three Touareks presented themselves, offering to conduct the missionaries in safety to their destination. Father Richard, with two other missionaries, the Fathers Morat and Poufredat, trusted their lives to these Touareks, who turned out to be spies. They placed them in the hands of their tribes, by whom they were massacred.

—*Pall Mall Gazette*: The present Senior Wrangler at Cambridge will be the last to bear that glorious and immortal name: for even if the title is retained under the new system, the circumstances and conditions of competition in the Mathematical Tripos at Cambridge will now undergo so vital a change that the name can only be mere shadow and empty tradition.

MONDAY, FEBRUARY 20.

—*Bombay Gazette*: An interesting article on the subject of communication across the Kraw Isthums to China, is published in the February number of the Rangoon magazine, *Our Monthly*. A map accompanies the article, and a tabular form showing the saving in miles between Calcutta and Hongkong to be 780 in a distance of 3,080 miles. But a canal, it is shown, would be very costly, owing to the hardness of the rocks and strata which obtain in that part of the world. The real want, the writer considers, is a light metre-gauge railway of about 75 miles in length, which could easily carry goods and passengers across the isthums of Kraw in from four to five hours to spots where all difficulties of channels and navigation on both sides would vanish. Such communication would, it is shown, be of importance to Burmah as tending to increase our industrious Chinese population, and open out

the great mineral wealth of the Tenasserim division.

—In quoting a portion of an article which appeared in these columns a few days ago upon the subject of the treaty between Russia and Persia, the *Amrita Bazaar Patrika* remarks:—"Nothing is more desirable to an Indian than a Russian vicinity. It is likely to produce a very wholesome effect upon the Government."

The Russian spies whom some suppose to be among us, will take good care to bring such expressions to the notice of the Czar's government.

—*Madras Mail*: A native ..as tried by the Sessions Court of the Godavery Division, for having murdered a little boy. The accused was returning home at night, when he saw a little boy of about eight or nine years of age, sitting on the bund of a tank; on calling out to him and receiving no answer, the prisoner struck the child on the head with a stick, under the impression that it was a devil! The child died from the effects of the blow, and the accused ran away calling out that he had killed a devil. It turned out that the child was somewhat deaf, which accounts for his not having answered when accosted and as no enmity was alleged between the parties, nor had anything been stolen from the body, no motive was shown for the prisoner's act other than that alleged by him. The Sessions Court found the accused guilty of culpable homicide not amounting to murder, and sentenced him to one year's rigorous imprisonment.

Tuesday, February 21.

—An inquest was held on Sunday at Burrows Line, Dabool, on view of the body of James Arthur Ellis, lately an accountant in the Public Works Department, aged 38 years. A verdict of death from apoplexy caused by excessive drinking, was returned.

—*Indian Witness*: A large and influential deputation waited on the Lieutenant-Governor yesterday to present memorials in favour of closing the liquor shops of Calcutta on Sundays.

The deputation was introduced by the Hon'ble Mr. Inglis, who requested Dr. Thoburn to present the leading memorial, and explain its object. Dr. Thoburn said that the whole movement was the natural outgrowth of public opinion: that at first it had not been intended to aim at so much as was asked in the memorial which he held, that it was quickly found that the desire was universal to have all the liquor shops in the city closed on Sundays, and that a petition asking for less would not meet with very general or hearty approval. He said that the paper he held in his hand contained the signatures of 3,070 persons, of whom 641 were Officers and seamen of ships, 618 Europeans, and 1,811 Hindoos and Mahomedans. The number of signatures might have been increased indefinitely, as very few persons declined to sign it, but it had not been thought worth while to get more than a fair expression of the drift of public opinion.

The Hon'ble Mr. Inglis next presented the memorial prepared by the late lamented Mr. Crum. It was almost identical with the other, but suggested that some arrangement might be made in favor of seamen coming ashore, and that a less sweeping measure be enacted than that stated in the leading memorial.

The Rev. Mr. Parker next presented the memorial of the Bishop and clergy of the Church of England which was almost identical with that presented by Mr. Inglis.

In his reply Sir Ashley Eden disputed the assertion made in the memorial that drunkenness had increased in the city, but after some discussion intimated that he was prepared when existing licenses expired to limit the hours of sale on Sundays, We regret that space does not admit of further notice of His Honor's remarks in this issue.

—Same: Mr. Cook's lecture on Thursday evening, in the hall of the General Assembly's Institution was a very successful one. The large hall was crowded like a herring box, and large numbers were unable to gain admittance. The heat was oppressive and the lecturer spoke under great disadvantages, but he succeeded in holding the closest attention of the audience throughout, and gave an able and really powerful address. His subject was, "Does death end all," and parts of the lecture were illustrated by large diagrams, apparently to the great entertainment of the audience. Dr. Coates presided, and at the close of the lecture made a few remarks, clearly and strongly sustaining the positions taken up by Mr. Cook.

—In recent elections a North Riding contest has cost the Liberal candidate 38,000*l*. The total expense of the contest the other day, severe and thorough as it was, would not, it was expected, exceed 10,000*l*. to the Liberal party. The expenses of the Conservative candidate were estimated at 15,000*l*.

—Press Commissioner: The King's agent at Rangoon reports that all monopolies were stopped on the 16th. An Embassy, headed by Panjeet Woon, a high official, is about to be sent by the King, and the Government of India have intimated their readiness to receive it.

—*Madras Mail*: His Excellency the Governor, accompanied by an Aide-de-Camp, paid a visit to Triplicane on Friday evening, to witness the tamasha of the Triplicane Floating Festival, which commenced yesterday, and is to go on for this day and to-morrow. His Excellency was received by the trustees of the pagoda, and conducted to a pretty pavilion facing the tank. Having expressed a desire to get a nearer survey of the float, it was dragged in front of H. E. The float which is like a big catamaran, contained a beautiful car, in which the idol of Sri Parthasaradhy Swamy was placed, and a set of dancing girls performed before the idol. The Mandapum on the stone edifice in the centre of the tank was brilliantly lighted. His Excellency was presented with wreaths of flowers and boquets, and was conducted to the carriage by the trustees, to whom His Excellency expressed his thanks for having been enabled to witness a very pleasant Hindu festival.

—*C. and M. Gazette*: On February 14th, the dedication of the C. M. S. Mission Church of the Holy Trinity, in Anarkali, took place. The Bishop was assisted in the service by the Rev. R. Clark, Secretary of the Church Missionary Society, the Revds. F. A. P. Shirreff and H. U. Weitbrecht, Principal and Vice Principal of St. John's Divinity School; the Rev. Yakub Ali, Pastor of the Church, and the Rev. Dina Nath, Teacher in the Divinity School. The Revds. Ansell Jones and W. C. Furneaux were also present in the Chancel. The service and the Bishop's sermon were of course in the vernacular. A full congregation of some 200 included a number of English friends. The new Church is intended for the accommodation of Urdu-speaking Christians connected with the Church of England, who live chiefly in and about the Anarkuli bazaar. As the congregation is a growing one, the Church has been built to allow of extension. At present it consists only of a nave and north aisle, part of which has been separated off as a temporary chancel and vestry. To complete the design, a permanent chancel, vestry, and south aisle will have to be added.

—*Indian Chr. Herald*: Some of our readers may be aware that Rev. W. Milne, Minister of the Free Church congregation at Calcutta having been obliged to take fourlough for eight months, the Rev. Frank Mudie of Arbroath was invited to take his place in his absence. Mr. Mudie has come out from Scotland to supply Mr. Milne's pulpit.

—Same: Mr. Joseph Cook is a close reasoner, and one must pay close attention to understand, and appreciate him. We believe one cause of his not being sufficiently appreciated by audiences composed of native gentlemen, is that he is not given to frothy exuberance of eloquence. One at least of his objects will have been fulfilled if he can succeed in creating a better taste among our educated countrymen.

Wednesday, February 22.

—The *Civil and Military Gazette* hears that Mahomed Jan was tortured by the orders of the Ameer. It is believed that he was made over by the Ameer to the Chief, named Mir Hazara, with whom he was at feud, and who put him to death.

—The *Indu-Prakash* in reply to the *Guardian*: "Sir T. Madava Rao had to do honour to his former master; and he could not do it otherwise than in a manner consistent with Indian modes of showing consideration to a distinguished person. And under the circumstances, Sir T. Madava Rao preferred a *nautch* party to other forms of entertainment, known in India."

Under the circumstances it was a grave mistake, we still think.

—A native assistant surgeon, named Mehtab Sing, acting at Kasur, was reported to his superiors for drunkenness, and, after inquiry, was suspended, but soon after made away with himself by poison.

—*Statesman*: "There are two Presbyterian congregations in Calcutta with one creed and one form of worship, and consisting of people of the same classes of society. The Free Church congregation have built and kept in repair a handsome church; they pay a moderate, but very sufficient salary to a minister from home; they provide him, besides, with a good house in Park-street, which is their own unencumbered property; they give him needful furlough and can afford to bring out a substitute for him from Scotland; they not only do all this, but being too prudent to live from hand to mouth, they have established funds in connection with the congregation which ensure them against embarrassment from temporary fluctuations of income. It seems that, besides providing for themselves thus amply, they raise some Rs. 8,000 a year to carry on missionary work in the mofussil. The other Presbyterian congregation meets in St. Andrew's Church, and though there is, be it remembered, no established Church in India, and the Government of India professes to recognise no religious distinctions among its subjects, yet for this St. Andrew's congregation Government finds a succession of chaplains for whom the members do not pay a rupee. The fiction is that these people are the servants of the Government, and cannot reasonably be expected to provide religious ordinances for themselves. At least, that was the justification for this misapplication of public money, but there is literally no shadow or semblance of justification for it now.

—Referring to the pleasure expressed by some Native papers at the approach of the Russians, a contemporary quotes from the *St. James Budget* specimens of Russian rule by massacre: In the district of Salvi, in Poland, in 1874, the Russians flogged 300,000 souls *into* the Orthodox Church; the scale of flogging being "fifty cuts of Cossack's whips for men, twenty-five for women, and ten for children irrespective of age." Their Orthodox Bishops were sent into dissenting churches, accompanied by armed men, to administer their sacrament by intimidation and force; the soldiers opening the mouths of the stubborn with their bayonets to supply a passage for their holy wine down their throats. And in the Blue Book of 1877 we have the statement that they drove husbands and fathers from their wives and families *and quartered Cossacks in their houses.*

Thursday, February 23.

—*Times of India*: It would be difficult to imagine anything more dramatic than the present state of things in Russia. One day we have an irresponsible Russian general making a bellicose speech which alarms all Europe at the prospect of impending war, and the next

we hear that the Metropolitan of Moscow is urging the Czar to quit his retreat, on the plea that his seclusion resembles cowardice and endangers the dynasty. While his generals are hectoring foreign nations and endeavouring to foment quarrels that shall bring them professional glory, the unhappy Emperor sits cowering behind the walls of his palace at Gatchina, hiding himself from the terrible and unknown force that represents the popular detestation of his dynasty. Here, in his retire l country seat at Gatchina, he and his hapless wife remain, as it were, in a prison, carefully surrounded by soldiers, and guarded on all sides. He seldom admits even his misnisters to his presence, and the aides-de-camp who have always had free access to the Czar's person, are only allowed to see him twice a week, and then by special order. He behaved very bravely for the first few weeks after his father's death, and vainly endeavoured to inaugurate all manner of constitutional reforms. But the threats of the Nihilists followed him into the most secret recesses of the palace chambers; and at last when he could stand his own fears and the terrors of his Empress no longer, he fled to Gatchina from the capital in a most abject state of alarm. Four Imperial trains were waiting at four different stations, with ostentatious body guards. But the Emperor slipped away in a fifth train that had been reserved for him at a siding. "It is indeed strange," said a private correspondent in the *Times* some months back, "to see a man of 36, of robust frame and Herculean strength, a prey to terror, for the Emperor has extraordinary physical strength and I remember seaing him bend a horse-shoe with his fingers."

—*N. Y. Evangelist*: On the second Sabbath of December the venerable scholar and divine, Dr. W. R. Williams, pastor of the Amity Baptist Church, preached his fiftieth annual sermon. There was not a word in the sermon concerning his relations to the church, or of the history of the church itself, but the fact that he preached his fiftieth annual sermon will awaken many interesting thoughts and reminiscences on the part of those who recall the time when he ceased to be a lawyer and devoted himself to the Christian ministry. It is not too much to say that in the extent and accuracy of his learning, and the exactness and breadth of his general knowledge, Dr. Williams has few superiors.

—Mr. Joseph Hatton, in one of his articles on "Journalistic London" in *Harper's Monthly*, reckons the gross yearly income of the *Times* at £1,036,000. Touching the profits divided on the other journals, the following figures, he says, while they are not authoritative, are pretty generally accepted in journalistic circles as approximately correct: *Daily Telegraph*, £120,000 a year; *Standard*, £65.000; *Daily News*, £30,000; *Morning Post*, £10.000.

—*Bombay Gazette*: An engine-driver in the employment of the Bombay, Baroda, and Central India Railway Company, named Harding, died the other day at Bulsar under extraordinary circumstances. Harding, who was a very steady man, one of the best drivers on the line, and moreover a tall powerful man, was found lying on the steps of his house early on Monday morning, with several dangerous wounds on different parts of his body. It is believed he was assaulted on his way home late on Sunday night, first disabled by a heavy blow on the head from behind, and afterwards stabbed several times. His case was quite hopeless from the first, and he died early on Tuesday morning. A coroner's inquest was held, and a verdict was returned to the effect that he had died of wounds which were inflicted by some person or persons unknown.

—*Liberal and New Dispensation.* "Dr. Murdoch left Calcutta on the 21st ultimo for China on his way to Europe. He hopes to return two years hence. This gentleman ought to have been a member of the Education Commission."

—"Drink is *gradualy* and we shall say, *slowly* making its way through the ranks of our school boys. If there were none who took to drink a decade ago, there are now numbers to be found in the higher classes of our college."

—"We are informed that Babu Manahar Mookerjee, son of the late Babu Raj Krishna Mookerjee, of Otterparah, has resolved to devote the expenses annually incurred on account of his father's *shraddha*, to the purposes exclusively of charity, and the charity will henceforth take the form of a building to be erected every year for the benefit of a poor man."

"We saw Mr. Joseph Cook the other day, and his appearance exactly corresponded to the ideal picture we had formed of him while reading his lectures. Sturdy, strong and muscular, he is as imposing in person as he is in intellect. His large intellectual face betokened enthusiasm and faith which lifelong studies seem only to have heightened. It is a great pleasure to hear him talk, and he can speak on a variety of subjects. His opinions on men and things are strong and clearly defined, and especially his views on the materialism and agnosticism of the day. He maintains that agnosticism is the vice of England, and that even there it is not to be found so much in Oxford and Cambridge as in London, whose University he characterised as the Cockney School of theology. Mr. Cook views with disfavour the Unitarian School of Christianity and asserted that the Brahmo Somaj was more spiritual and devotional than the Unitarian Church as a whole. He said that there was more devotion in the leaders of theism in India than in Martinean, Channing and Parker. In the two hours' conversation we had with him he showed a great interest in what he heard of the New Dispensation. Mr. Cook seems to have read our journals and pamphlets, and he expressed his appreciation more than once of the *Hom* ceremony which was celebrated last year. We showed him the Sanctuary and his attention was specially drawn to a piece of hollowed marble slab where the rice and money of the devotees are placed for consecration before they are used for family expenses and food. The Theists of the New Dispensation should lose no time in cultivating the acquaintance of this popular and powerful preacher. On parting from us the other day, Mr. Cook said—"I sympathise with you for three reasons. You are anti-caste, anti-materialist and anti-agnostic; and may God bless you."

Friday, February 24.

—A report has reached Kohima that the Kutcha Naga village Tokwema, situated in Manipore, has been cut up by Kukis. Nineteen men and sixteen women and children are reported to have been killed.

—The Str. *Kashgar* with English Mails left Aden for Bombay Wednesday, 10 p. m.

—The Government of India have decided to extend the station hospital system to the Madras Presidency, and the new order of things will come into force from the 1st April. There are to be three hospitals at Secunderabad, the North, the Bolarum, and the South hospitals; two at Bangalore; and one each at Madras, St. Thomas' Mount, Poonamallee, Canannore, Calicut, Malapuram, Bellary, Wellington, Kamptee, Seetabuldee, Rangoon, Thayetmyo, Tounghoo, and Port Blair.

—Deaths that week, 540. By Cholera 16.

—*Deccan Herald*: We learn that at the village called Diggy Danowrie, where the artillery go out for firing practice, a shell was found, when some eight or ten villagers collected round it, and following the impulse of curiosity, one of them broke the shell with a large stone, when it exploded, killing two on the spot, and injuring seven others. This occurred last Tuesday morning, and the injured are now in the Sassoon Hospital."

Who is responsible for this? Why are unexploded shells left of the ground.

—*Times of India*; Calcutta: The left wing of the 40th Native Infantry from Alipore his been ordered to hold itself in readiness to proceed to the Chittagong hill tracts and will probably leave the Presidency on Monday.

—The Rev. J. Henderson has been appointed junior chaplain of St, Andrew's Church, Bombay.

—The Rev. A. G. Lewis is to be transferred to Quetta, the Rev. C. Kirk taking his place at Ahmedabad.

—Mr. W. Wedderburn succeeds Mr. Newnham as Judge and Sessions Judge at Poona and Agent for Sirdars in the Deccan.

—It is rumoured in Nagpore that a separate Agricultural Department is to be created in the Central Provinces, and that Mr. L. Fraser, C.S., Commissioner of Excise, will be placed in charge.

Selections.

THE MILLENNIUM:

WHEN IS IT?

When reference is made to the times in which we live as being the last days of this dispensation, and the idea suggested that we may live to see the second coming of Christ, it is often asked, "What about the Millennium? is not the world to be converted before He comes?" The question, therefore, Where does the Millennium come in? is a fair one, and deserves a candid answer.

The word millennium—from the Latin *mille*, a thousand, and *annus*, a year—is not found in our translation of the Bible; but as it signifies a thousand years, it is applied to *the thousand* years between the two resurrections of Revelation 20. This is the only passage where the period expressed by the word occurs. The Millennium is therefore located by the Holy Spirit between the resurrection of the "blessed and holy" and that of "the rest of the dead," or of the wicked. If the words, "This is the first resurrection," are to be understood of a literal resurrection,—as we believe they are from examples of explained symbols elsewhere in the book (see chap. 1: 20; 5: 8; 17; 15: 19: 8), —then the coming of our Lord will be before the Millennium, for we are assured that "they that are Christ's" will be raised "at his coming."—1 Cor. 15; 22, 23: 1 Thess. 4: 15–17.

As the devil is to be bound, or his power completely restrained, during the Millennium, it is generelly conceded that the millennial age will be a sunny height when gained; and whether it will be introduced by the personal appearing of Christ, or the conversion of the world, is really the disputed point.

The attention of those looking for the world's conversion is invited to a consideration of the fact that the Bible contains prophecies reaching from various points of time long since in the past down to the close of this dispensation, and that in these consecutive prophecies there is no intimation that before this age ends there will be a long period during which (as Dr, Harris expresses it) "Christendom will appear purged of its corruptions; India without its caste; China without its curse; and all its kingdoms consolidated into one vast spiritual empire be happy in the reign of Christ and prostrate at his feet." If such a blissful period is to arrive, how is such silence to be accounted for? Nay more, Why is the very reverse taught?

Look for example at the prophecy in the 11th and 12th chapters of Daniel. It is a series of predictions extending from the days of the kingdom of Persia to the resurrection and glorification of the saints. Where the prophecy begins cannot be questioned, for the interpreting angel said, "There shall stand up yet"—besides Cyrus the reigning monarch—"three kings in Persia" (ch. 11: 2); and that it runs through Grecia and Rome to the deliverance of the church from death aud the grave (ch. 12;

1-3) is equally plain, unless we turn Sadducees and fail to find the resurrection taught anywhere in the Old Testament. But where in this prophetic history of "the people that do know their God" is there anything like millennial glory seen before the resurrection of "some to everlasting life?" We search for it in vain.

The parable of the tares of the field (Matt. 13: 24—30, 36—43) is another passage that spans the gospel age; and the interpretation given of it by Christ himself renders it certain, that there will be the co-existence of Christianity and anti-christianity, of good and evil, till the dispensation closes. "The field is the world"—*ho kosmos* the habitable globe,—and in it the tares and wheat "grow together until the harvest," which "is the end of the age" (*aionos*); and, as Dr. H. Bonar remarks, "then, and not till then, the reign of unmixed good begins—'the righteous shine forth as the sun in the kingdom of their Father.' But this act which ends the evil and begins the unmixed good—which terminates the economy of grace and introduces the kingdom in its place—is different from everything which has hitherto happened, or which is now in use. It is an act of power, not of grace. It is the work of judgment, not of mercy. It is the doing, not of missionaries and ministers but of angels—the effect, not of an extended gospel, but of the personal intervention of the Son of man. Not the golden scepter, but the iron rod."

Again, Paul's prediction of the mystery of iniquity and of the man of sin covers the same ground, 5 Thess. 2: 7, 8. "The mystery of iniquity doth already work, [this shows that the prophecy dates from the apostolic age,] only he who now letteth, or hindereth, "will let," or hinder, "until he be taken out of the way: and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The coming of our Lord is mentioned not less than ten times in the two Epistles to the Thessalonians (see 1 Ep. 1: 9, 10; 2: 19; 3: 13; 4: 13—18; 5: 1—4, 23. 2 Ep. 1: 6-10; 2: 1, 2, 8), There is no intimation that it means anything different in the passage just quoted from what it does in the others; and as the destruction of the man of sin must precede the millennium, and he is not to be destroyed till the coming of our Lord, it follows that we must expect apostasy and the darkness of evil to continue till dispelled by "the brightness of his coming."

The work of God in this dispensation is an elective one. Paul labored among the Jews that if by any means he "might save some of them;" and Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name" (Rom. 11: 14; Acts 15: 14). But when "a great multitude which no man can number, of all nations, and kindreds, and people, and tongues," shall have "come out of great tribulation,"—instead of the blessedness of a converted world—having washed their robes and made them white in the blood of the Lamb" (Rev. 7: 9, 14); and when our earth shall rise from its baptism of fire to bloom forever beneath the smile of its God, and our glorified King shall dwell with his glorified church on the glorified earth, and our world's history end as it began—with Eden; then it will be seen that though the world has not been converted by the preaching of the gospel, yet Messiah's work has been no failure. Read carefully Rev. 21: 1—7.

Yes, the Millennium of universal peace, holiness, and happiness on earth will surely come, for God has promised it; but the Lord of the Millennium comes first to raise and glorify the holy dead. Look then for the Lord, and as a believer in him so live that you may be "found of him in peace, without spot and blameless."

J. M. O.

OUR RESERVES.

A great general was once severely and justly censured for holding thirty thousand men idly in reserve, while the rest of his soldiers were fighting a bloody and indecisive battle. However useful reserves may be in the crisis of a great contest, they serve no purpose if it once becomes understood that they are not to be brought into action at all, and are kept in hand for no practical purpose whatever. If reserved at all, they should be reserved for fighting purposes, and be launched against the enemy at the right moment.

It is very much to be feared that nearly every Christian leader is embarrassed by his useless reserves. They are to be found in languid idleness within full view of every moral battle-field on earth, although told plainly in God's word that every believer is a soldier, and that every one should not only put on full armor but "stand" in the ranks, ready for conflict and confident of victory, the mournful fact is that all save a mere handful of soldiers lie at their ease and never dream of going into the ranks to do and dare for Christ. Hence it is that our working power is so slight, that the workers are so few, and that so many take it for granted that nothing can be done in such a world and in such an age as ours.

The present aggressive power of the Church in India would be increased ten-fold if only the idle Christians could be brought into the ranks. Take any Church in the empire and note the position of its members, and it will be seen that only about one in ten, often one in twenty—have any idea of active work for Christ. They do not visit the sick or minister to the poor, they do not teach in the Sunday School or gather up neglected children from the streets, they do not care for the orphan or comfort the widow, they do not rebuke sin or vindicate the rights of the oppressed, they do not pray or testify in the sanctuary, they do not watch over the feeble or bring back the wandering, they do not go after sinners and warn them from God, they do not in a lifetime make even one straightforward effort to bring an inquiring soul to Christ, in short they do nothing whatever that is distinctly Christian, nothing simply and solely because Jesus Christ requires it of them. And yet such people are called Christians, and so far as what is called moral conduct is concerned, are very worthy people. They are not wicked, are not false, but, they are not active and faithful servants of the Master who claims all their service as his own. Their piety is of a negative character,—beautiful in a way, but dim and cold as moonbeams on a sleeping earth.

If these reserve forces could only be called into action possibilities as yet undreamed of would at once loom up before the Christian Church. The defensive attitude now so common in all lands would quickly give place to a vigorous and victorious advance all along the line. Every kind of Christian work would receve its due share of attention, and, as always happens, faithful labor would bring down the divine blessing upon it, and prosperity would soon manifest itself within all the palaces of Zion.

An idcal picture of this kind may seem too imaginary to be realized in the Church militant, but it is by no means a mere picture of the fancy. Every pastor, every religious leader, every Christian worker, should make it a special object *to call out the reserves*, see that every Christian has something to do, and something to do specially for Christ. The allotted task may be a very humble one, but any thing done for Christ carries a blessing with it and leaves a blessing with the doer. If honest labour dignifies a man,—as it certainly does,—much more does Christian labor give that peculiar dignity of character to a man which is only found in the best type of Christians, and without which no Christian man's character faithfully reflects the image of the Master. It is wrong to trust in good works, but it is daring presumption to expect God to work for o through idle Christians. A Church which is inactive, and makes no honest effort to rouse hereself to action may pray in vain for a revival. If any pastor longs for a time of refreshing, let him by all means urge his people to pray earnestly for the Spirit's out-pouring, but let him no less earnestly urge them to work for God, to bring forth fruits meet for the nature of the blessing which they seek. In short, let every pastor who wishes to see a work of revival among his people, while neglecting no other needful preparation, see to it that all the reserves are summoned to the front. Give every one a post of duty, see that every one is standing at his post, and then ask God to pour out His Spirit upon a prepared Church.—*Indian Witness.*

MISS READE, OF PUNROOTY.

THE following will call forth earnest prayer on the part of many of our readers (*Word and Work*):—I am sure many of your readers interested in the Punrooty Mission will rejoice with us to hear that my dear daughter, Miss Reade, is now in Europe. Miss Reade has for some time past been in a very critical state, and for weeks her life was despaired of, but at length she was brought down to Madras from Punrooty, and on the 23rd December, as the only means of saving her life in the opinion of the medical men, she was put on board the mail steamer at forty-eight hours' notice. She was forbidden to come to England at this season, but was enjoined to remain in Italy or the South of France till the summer. I have heard also from Miss Groom, who is accompanying her, from off Suez, dated 5th January, telling us of their safe arrival so far, and how much Miss Reade had benefited by the voyage, and we are now awaiting further tidings as to their whereabouts before we can move further. Meanwhile it is laid on Mrs. Reade and my heart to go out to India in the interests of the mission, and we hope to be accompanied by two lady workers who have volunteered their services at their own costs; and I would ask the prayers of your readers that the Lord may go before us and guide and direct us in all that lies before us, and that He will graciously be with us and protect us in our going out and our coming in. Our thought is to remain in India until all is placed on a satisfactory footing, and until my dear daughter and co-worker, Miss Groom, are able to return. Meanwhile we ask the prayers of the Lord's children on our behalf, and thanksgiving for sparing the life of Miss Reade for future work in the Master's service. The mission at Punrooty consists of three agents, or Scripture readers, two Biblewomen, a dispensary or small hospital, an orphanage (with matrons) containing thirty-two children, and two outstations, besides a school for the children of the mission agents and Christians generally. There is ample work in the mission for more willing labourers, and, should any of your readers be moved to offer themselves, we shall hail it as a token of the Lord's answer to our prayers and be very thankful, and any such volunteers will perhaps kindly communicate with me here.

CHARLES M. READE.

Blackgang, Isle of Wight,

January 21*st*, 1882.

Miscellany.

—Report of United Presbyterian Mission in Rajpootana:

Beawar: During the year there have been 30 accessions by baptism to our Christian community. Of the baptized 2 were converts from Hinduism, 11 adult orphans, received on intelligent and consistent profession of faith, and 17 infants of Church members.

One of the converts from Hinduism was formerly a *Gosain*. A Rajpoot by birth, he was when young devoted by his parents to a religious life, and became the disciple of a *Guru* living in the neighbourhood of Nagore. About four years ago, he started with his *Guru* on a pilgrimage to several shrines. When on the way, at the neighbouring town of *Birantia*, he fell ill; and, being unable to continue his journey, was left by his *Guru* there. When somewhat recovered, he came with a greatly enlarged spleen to Beawar, and was for some time treated in our Hospital. The kind treatment which he received and the good news which he heard there, produced a favourable impression on his heart, and led him occasionally to attend our vernacular services in the church. There his attendance became steady, and, by and bye, he was seen to remove his turban and join us in kneeling at prayers. As his convictions of the truth deepened he joined our inquirers' class; and, in due time, having satisfied us both as to his knowledge and practice of Divine truth, was received into the church by baptism. Although, as a Gosain, unaccustomed to labour, and still in infirm health, the change which has passed on him is in nothing more conspicuous than in this, that he now cheerfully earns his livelihood, working with his own hands. The other convert from Hinduism is the elder brother of two lads received during the famine into Todgarh Orphanage. There, and afterwards at Beawar, where for a time he was employed, Hira occasionally attended our services. It was only, however, after his removal to a distance, that the truth seems to have taken a firm hold of his heart. So strong were his convictions, that, during the rains, having provided a substitute, he took two months' leave from his service; and, coming to our station, joined the Catechumen's class, with the sole object of fitting himself to profess Christ and become a member of His Church. When this object was accomplished, he joyfully returned to his work, resolved to walk worthy of his high and holy calling.

Till the month of April, when she left for Europe, Miss Guillaumet continued to labour with acceptance among the women of the city. After her departure Mrs. Shoolbred, assisted by our two Bible women, has endeavoured to keep up, as far as possible, the work of open air teaching along with that of zenana visiting. During the year, they have had access to several other zenanas in addition to those formerly visited. Some of these are Mussulman; and one is that of a Rajpoot gentleman, formerly *Hakim* of Chittore. Her introduction to this family was somewhat singular and providential. One of the ladies of the family had hurt her knee in entering a railway carriage, and, spite of all native appliances, continued to suffer much pain. Mrs. Shoolbred was asked to see and treat the wounded knee. This, by God's blessing she successfully did: and, grateful for the relief afforded, her own and our Bible women's visits and teachings have been welcomed by the whole family.

Nusseerabad: Three on profession of their faith have been admitted by baptism. One of these three belonged to the Todgurh orphanage, and has for a few years been supporting himself as a household servant. The other two are a Bengáli Babu and his wife. When he applied for baptism we had not the slightest reason for suspecting his motives, as he was then and still is in receipt of a good salary as clerk in an Engineer's Office. His wife, a bright, intelligent young woman, is fairly well educated. She reads Bengali fluently; and since her baptism, has begun to learn Hindi, with a view to making herself useful as a zenana visitor. For some time before their baptism these two were a good deal persecuted by a few of the baser sort of Bengalis of Nusseerabad and Ajmere. As the time fixed for their baptism drew near, fearing that these might resort to more forcible measures for the purpose of preventing their baptism, they sought refuge for two days in the Mission Bungalow.

A Brahmin family from the neighbourhood of Cawnpore came to work upon the railway; one of them a lad of about 18 years of age fell sick of severe fever, became unconscious, and while in this helpless condition was deserted by his relatives. He has no idea of how long he lay in the deserted hut before he was able to crawl out and obtain help. The Police brought him to the Mission Hospital, where he is now slowly recovering, and he seems to me to be one of the most interested listeners to the word as preached in the waiting room. Many such listeners in the course of the year hear and seem to understand the truth as it is day by day presented to them, and leave for their homes seemingly only physically benefited by their residence with us. Many of them, we must add, appear duly grateful for the healing which they have received, and thus encourage us to cherish the hope that the good seed sown in their hearts may yet be fruitful of a better healing to their souls. In this hope we continue to labour and to pray.

Ajmere:

There have been ten admissions to the Church during the year by baptism, and though two of the former members have died and several have removed from Ajmere, the accessions from other stations have been more numerous than the losses, and the number of communicants is increased by 15. The first of the converts, Dáud, was one of two brothers belonging to the village 24 miles distant, who were mentioned in last Report as having lost their faith in Mohammedanism, and as having delayed applying for baptism in the hope that they might get their wives and children brought to Ajmere and put under Christian instruction. The elder brother, Nathu, who had been the first to see the errors of the Qurán, and to study and embrace the Gospel, fell ill and died in January. On his death-bed he 'witnessed a good confession,' declaring to the friends who visited him that he had put his trust in Christ; and he begged them not to have Mohammedan prayers at his funeral. Shortly before breathing his last he stretched out his arms and said "I am going to the Father's bosom." A number of Mussalmans in several different villages had been led through Nathu's influence to inquire, and seemed almost ready to embrace Christianity; but the storm of opposition that arose after it became known that he had openly declared himself a Christian led all to hold back except Daud, who could not induce either his widowed sister-in-law (whose dying husband had charged her to go with her children to Ajmere and put herself under the care of the Missionary) or even his own wife to come out along with him. Leaving wife and children, Daud with a heavy heart came on to Ajmere and was baptized in February. He has continued steadfast and satisfactory in his conduct, though the separation from wife and children has been a grievous trial to him.

At the annual Pushkar melá in the first week of November we mustered as many as fifteen preachers, European and Native, and two or three colporteurs for the sale of Christian publications. Morning and evening the preachers were distributed in bands of twos or threes, and took up the most suitable posts for securing good meetings. Preaching was kept up also during part of the day, to quiet and attentive audiences in front of the Mission school. Although taught to believe that bathing in the lake suffices for the washing away of sin, the people never attempt to maintain, when its inefficacy is pointed out, that the water of Pushkar can have the effect of cleansing the soul. Would that they could be aroused to feel their need of cleansing and to avail themselves of the fountain that has been opened for sin and uncleanness.

Todgurh: The Catechist and the two Readers along with the Colporteur have been constantly employed throughout the year in district work, and have itinerated far and near, in season, and out of season, cold weather, hot weather, and rains, proclaiming the glad news of salvation in town, village and hamlet, wherever they could muster an audience to listen to them. The Catechist has a list of all the melás that are held throughout the year within a circuit of 40 or 50 miles around Todgurh, and makes a point of either attending them himself or if that is impossible sending one or other of the agents under him to preach and find entrance for the Gospel at them. They visit too all the funeral and other feasts they hear of where large gatherings of men may be met with and favourable opportunities secured for making known their message. They report they are everywhere well received, and much intelligent inquiry has been stimulated.

Ulwar: We are contemplating opening an out-station at Bandikui to carry on Missionary and educational work among the natives employed in the large and important Railway depot there.

Through the kindness of Major Bissett we have obtained ground: and the sanction for the outlay in the erection of suitable premises has been granted by the Mission Board. We propose to establish an Anglo-Vernacular School. The agent who shall be left in charge shall be one efficiently educated enough to act the part of Head-Master of the school, and spiritually gifted enough to superintend and carry on week-day and Sabbath evangelistic services. By this scheme we hope to reach a class of men who have broken more or less loose from caste, and who by frequent contact with European ideas and customs have had their old superstitions and religious notions considerably shaken and changed.

TELEGRAPHIC NEWS.

London, February 16th: Mr. Gladstone will move the new Parliamentary rules on Monday next.—The assailants of Commanders Selby and Grenfell have been arrested.

Cairo, 15th: The Egyptian Government have decided on the complete abolition of slavery, and radical measures will be introduced into the Soudan with that object.

London, 17th: In the House of Commons last night Mr. Cowen called attention to the interference of the Viceroy of India in the late Yorkshire election, which he said was a breach of privilege.—The Speaker of the House ruled that it was too late to raise the question of privilege.—Mr. Cowen then gave notice of a resolution condemning his Lordship's action.—In the House of Commons last night, Mr. Gladstone denied that his recent speech on the occasion of Mr. Smith's amendment was any encouragement to the Home Rule agitation, and said that he was not prepared to give Ireland self-government in a greater degree than England and Scotland.—A terrible colliery explosion in which 70 lives were lost has taken place at Tremdon in Durham.

18th: The House of Lords in spite of the opposition of the Government have agreed to the motion for a select committee to inquire into the working of the Land Act, by 96 votes against 53.—The House of Commons have voted the report on the address in reply to the Royal speech.—Mr. Allsopp was elected for Taunton by a majority of 227 in room of Sir William Palliser, deceased.

Paris, 18th: General Skobeleff to-day made a harangue to the Servian students here, which was a thorough diatribe against the Germans, and in the course of which he said that war between Russia and Germany was inevitable.—A foreign legion is about to be organised for service in Tunis, and the

early withdrawal of the French expeditionary force from that country is intended.

Vienna, 18th: A force of Austrians has captured an insurgent military chest mostly containing Russian specie.—M. Zankoff has been arrested at Sofia, accused of fomenting the present disturbances.

London, 19th: General Skobeleff's speech made to the Servian students in Paris has caused the greatest sensation in Europe. The Vienna and Berlin press have strongly denounced it.—Advices from Lima state that a body of Peruvian marauders have sacked the town of Pisco and massacred, 1,000 of the inhabitants, including 300 foreign residents who were defending the place against the attack.

St. Petersburg, 19th: It is reported here on the best authority that a detachment of Cossacks has been ordered to Merv.

Constantinople, 19th: A special mission despatched by the emperor of Germany has invested his Imperial Majesty the Sultan with the order of the Black Eagle. The mission has been most cordially received.

London, 20th: The consensus of English and foreign opinion is that it is urgently necessary that the Russian Government should disclaim the late speech of General Skobeleff and reprimand him for making it.—Earl Granville has declined to participate in the constitution of a select committee to enquire into the working of the Land Act.—Mr. Gladstone will move on the 26th February, that a committee of enquiry at the present time into the working of the Land Act will defeat its operations and be injurious to the interests of good government in Ireland.

St. Petersburg, 20th: The Metropolitan of Moscow has written a letter to the Czar urging him to quit his retreat, since his seclusion resembles cowardice and endangers the dynasty.—Referring to General Skobeleff's Paris speech, the *Official Messenger* announces that the policy of Russia is not affected by the utterances of private individuals, and that Russia will continue a pacific policy in accordance with treaty obligations.

Washington, 20th: Heavy floods are causing damage in the cotton districts.

London, 21st: Mr. Gladstone in the House of Commons last night proposed the new Parliamentary rules. In tracing the progress of obstruction the right hon. gentleman said that the limits of patience had been reached, and that a change of procedure was absolutely necessary. He said he was willing to modify his proposals, so that when the minority was less than 40 the majority must exceed 100.—Sir Stafford Northcote spoke in opposition, and after a long and animated discussion, the House agreed to the adjournment of the debate.—Sir Charles Dilke, replying to a question in the House, said that the quarantine regulations in the Suez Canal were seriously occupying the attention of the Government, and that the British delegate had constantly urged the necessity of their modification. Sir Charles said that the British Government lost no opportunity of pressing their views upon the Egyptian authorities to the effect that the present sanitary regulations were not applicable to the existing sanitary condition of the East.—The House of Commons this evening negatived, by 307 votes against 18, a resolution of Mr. Labouchere, declaring Mr. Bradlaugh's seat for Northampton vacant.—Mr. Bradlaugh made his appearance in the House, suddenly walked up to the table, took the oath and signed his name without waiting for the attendance of the Clerk. He was then ordered to withdraw; he obeyed the order, but afterwards returned and claimed his seat. Lord Randolph Churchill then moved for a new writ.—The House eventually agreed to a Ministerial motion to adjourn the debate till tomorrow.—Commander Selby has died from the wounds received in his late encounter.

Paris, 21st: M. Roustan has been recalled from Tunis, and it is reported that he has been appointed the French Minister at Washington.

London, 22nd: Mr. Bladlaugh's expulsion from the House of Commons is almost unanimously demanded.—It is reported that Mr. Ilbert has been appointed an additional member of the Viceregal Council in India for making laws and regulations.—In the House of Commons this afternoon, Mr. Gladstone said that the incident in connection with Mr. Bradlaugh during last night's sitting was scandalous, but that he declined to lead the House in the matter.—After a long debate several motions with reference to Mr. Bradlaugh were withdrawn.—In the course of the afternoon Mr. Bradlaugh entered the House, and again took his seat, but obeying the order of the Speaker he withdrew.—Sir Stafford Northcote then moved, and Mr. Gladstone supported, the expulsion of Mr. Bradlaugh, which was carried by 291 votes against 83.—A new writ for Northampton has been issued, Mr. Bradlaugh offering himself as a candidate for re-election.

Paris, 22nd: M. Godeau replaces M. Roustan at Tunis.

St. Petersburgh, 22nd: The Czar has summoned General Skobeleff to St. Petersburg.—The German Government has demanded explanations of his late speech.—Obituary.—Count Schouvaloff.

London, 23rd: It is officially announced that Mr. C. P. Ilbert, of the Equity Bar, succeeds Mr. Whitley Stokes as a member of the Viceregal Council.—Michael Davitt, now in Portland, has been elected M. P. for Meath, unopposed.—Mr. Corbett will again contest the seat for Northampton.—The Count Schouvaloff whose death was given in our last telegram is not the former Russian Ambassador in London of that name.—Paris advices state that M. Cambon, the prefect of the department of Nord and not M. Godeau, will replace M. Roustan at Tunis.

Alexandria, 23rd: Quarantine is abolished except on arrivals from Bombay, which will only have a free passage in case of previous quarantine at Aden.

PASSENGERS SAILED.

Per P and O Str *Venetia*, 23:

For London—Mr H Miller and friend, Mrs Good's 3 children, Mr W Brodie, Col Oldfield, Lt Col Gordvne Mr W Izon, and Mr G Fernandez.
For Brindisi—Col J and Mrs Johnstone, Mr W H Riddle, Mr R Clarke, Mr C Rose, Mr E Ritter, Mr G Herbet, and Mr J Palmer.
For Venice—Mr and Mrs E C Moor, Mr D R Dady, Mr G S Roger, Mr J H Bullock, Mr H B Rogers, and Mrs Kineaid.
For Malta—The Right Hon'ble W E Baxter, Mrs Baxter, 4 Misses Baxter, Mr and Mrs Baxter, Jr, Mr and Mrs T Glover and maid, Mr T Grant, Mr Blythe, Mr Mrs and Miss Bolland.
For Gibraltar—Genl T W R Boisragon.
For Suez—Mr M M Bair.
For Alexandria—Dr D B Simmonds.

PASSENGERS ARRIVED.

Per Str *Sumatra*, 21:

From Genoa—Captain Humfrey, Mr D M Slater, Mr G H Nelson, Mrs Nelson, Mr Huida, Mr Humfrey, Mr F Geisfelder, and Mr Vinkart.
From Port Said—Four Convent Sistere.

Domestic Occurrence.

MARRIAGE.

BROOKS—TINLEY—at Christ church Jubbulpur on the 15th February by the Rev E Champion C M S Edwd arthur Brooks Indian Telegraphs to Amelia Gertrude Eldest surviving daughter of Telegraph Master A E Tinley.

DEATHS.

GREGORY—February 15th, at Allahabad, Edward Winter, son of Thomas and Mary Gregory, aged 26 years.

MCGUIRE—February 16th at Kurrachee Lizzie the wife of E McGuire Telegraph Master aged 20 years—Deeply regretted by a large circle of relations and friends.

SPENCER—February 17th, at the European General Hospital, H R Spencer, H M's Preventive Service, aged 44 years.

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Subscriptions received from 18th to 25th February 1882.

J. M. Drennan, 15th May 1882, Rs. 6; A. Jungbluth, 31st December 1882, Rs. 6; Sydenham Smith, 6th May 1882, Rs. 16; Lieut. Col. Stenhouse, 1st March 1883, Rs. 7-10; W. Jones, 11th January 1882, Rs. 7-10.

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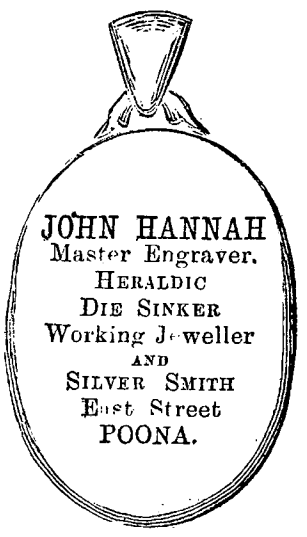

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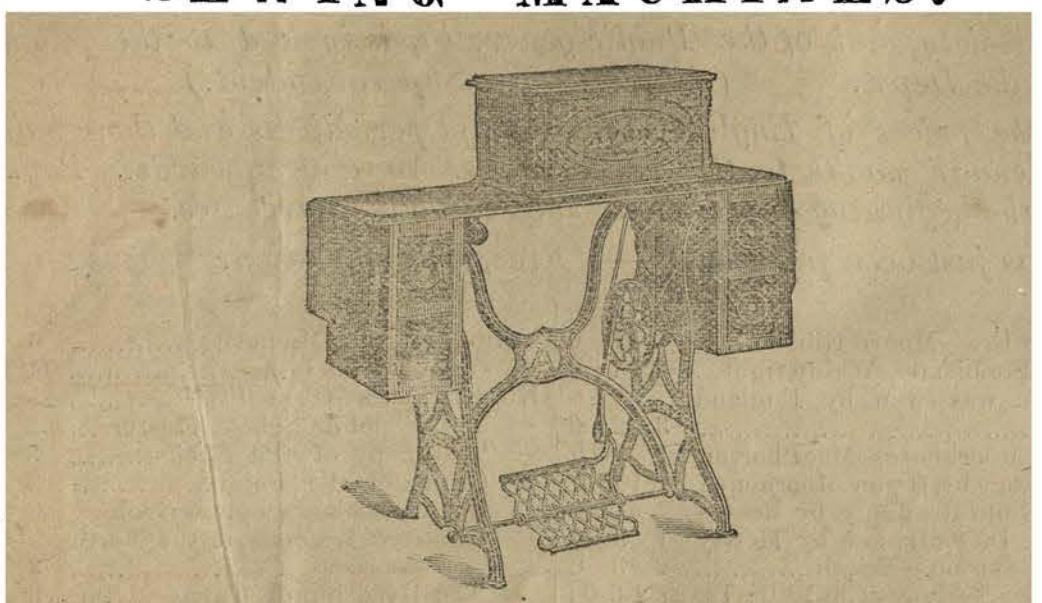

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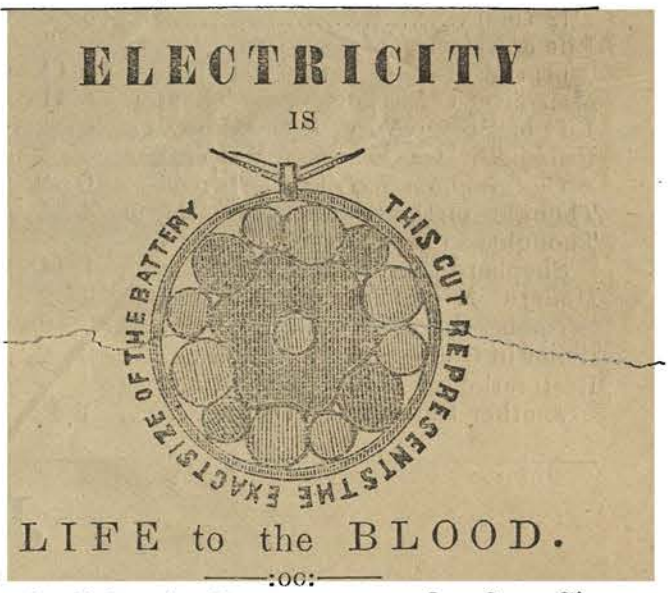

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